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the former passage Knopf allows for this. All of the dead heard the gospel preached and had the opportunity to believe. So the thought of the universal scope of Christianity, which was a valued possession of the early church, is conserved.

The Epistle of Jude is pseudonymous. The time is 80-100 A.D.; not later, because it is unlikely that then so extreme a libertinism would have gotten a foothold, and it is best to put it not far from the Nicolaitans of the Apocalypse. It arose in the East, in the circle of churches for which it was intended. The place was perhaps Syria, where the memory of the brethren of the Lord was best retained. The Syrian church, however, did not at first give it a place in the Canon.

II Peter is certainly the latest writing of the Canon. The letters of Paul are already holy Scripture, alongside of which he places *τὰς λοιπὰς γραφὰς* (3:16). The author of I Peter lives in the Septuagint, but in II Peter there is no real citation from the Septuagint. The lack of originality is displayed in the appropriation of Jude. The time is 150-180 A.D. The work was intended for circles in which Jude was unknown. It was written in Asia Minor or Egypt.

DEWICK, E. E. *Primitive Christian Eschatology*. [The Hulsean Prize Essay for 1908]. Cambridge: The University Press, 1912. 20+416 pages. 10s.

This volume is comprehensive in scope, beginning with an examination of Old Testament teaching, proceeding next to the apocalyptic literature of later Judaism, to Jesus' teaching and the teaching of the apostles, and finally to the teaching of Christianity in the subapostolic age. The last section of the book deals with the evidential value of primitive Christian eschatology. Three appendices give brief summaries of the eschatological views of the Babylonians, Egyptians, and Persians.

While the book is interesting throughout, attention naturally centers upon the author's interpretation of Jesus' teaching on this subject. The author is not a "consistent eschatologist," though he believes Jesus did interpret his Messiahship to some extent eschatologically. Jesus' thinking was fundamentally ethical and religious; "only when the evil is finally conquered by the good will the ideal of the Kingdom of God be truly realized." As for the process by which this result is to be reached, was it to be a catastrophic consummation or a gradual development of the forces of good? Both ideas are found in Jesus' teaching. Yet its general trend was to the effect that the final triumph of good will be brought about through the miraculous interposition of God. If we moderns find it hard to harmonize these two elements in Jesus' teaching we are exhorted to remember that "the whole truth of so vast a theme as cosmic eschatology is doubtless broader than the measure of man's mind, and may include elements which we fancy to be irreconcilable with one another."

WORSLEY, F. W. *The Apocalypse of Jesus, Being a Step in the Search for the Historical Christ*. London: Bennett, 1912. 362 pages. 7s. 6d.

It is really quite remarkable to find in these days an interpreter who attacks the problem of Jesus' self-consciousness from the Johannine point of view. Worsley will not allow in the least that Jesus adopted contemporary Jewish eschatological views. He sought on the other hand to correct these perversions. The Jewish apocalyptic literature had so filled men's minds with erroneous ideas "that Jesus found it impossible to eradicate them during his lifetime. . . . Even his disciples proved to be no exception to the rule." To be sure Jesus used apocalyptic language, but because of its